RUPEE SERIES



BHAVAN'S BOOK UNIVERSITY

GOSPEL OF WORK

Swami Rama Tirtha

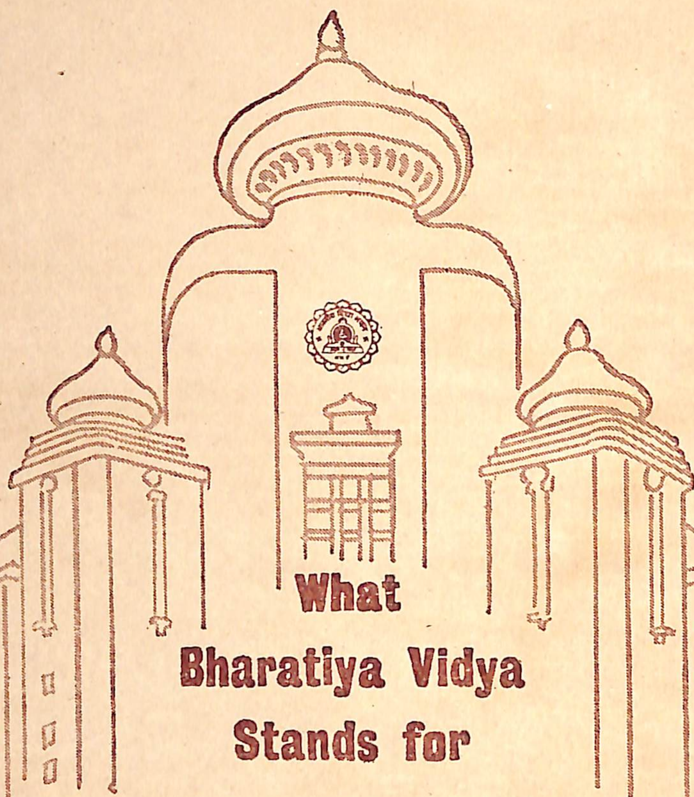
GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

११-११-६६, छोटी दीपावली, शुक्रवार

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahamsa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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9

GOSPEL OF WORK

SWAMI RAMA TIRTHA

BHAVAN'S BOOK UNIVERSITY

Organising Committee:

BHAVAN'S BOOK UNIVERSITY

GOSPEL OF WORK

SWAMI RAMA TIRTHA

Compiled by

S. R. SHARMA



1963

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GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.
Vijaya Dashami
September 28, 1963

K. M. MUNSHI

INTRODUCTION

Swami Rama Tirtha was one of the most brilliant heralds of Renascent India. His meteoric career ended in 1906 when he was just thirty-three years of age. The inspiring message of his life and teachings is here presented in a nutshell as the "Gospel of Work", comprising the effective core of what he called "Practical Vedanta".

"If Vedanta is not practised in everyday life, what is the use of it?" Swami Rama Tirtha pertinently asked. "Vedanta is the whole truth", he added, "it kills if the whole of it is not lived".

He lectured on the "Secret of Success" in Japan and the U.S.A. expounding the teachings of the *Upanishads* in a stimulating novel way. He spoke to the Indian students of the way to excel in mathematics in which he inculcated the entire aim and discipline of Education: "to leave the world better than we found it."

In this brochure are put together excerpts from Swami Rama's writings and speeches bringing to a focus his essential call to work for national regeneration and self-realisation in which he found our highest destiny. He only taught what he first tested out in his own life: his appeal was at once personal, national and universal. Deenabandhu C. F. Andrews said of Swami Rama: "His heart goes out in every word as he tries to make his message clearer; it is the message of his own experience, not that of another's."

S. R. SHARMA

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GOSPEL OF WORK

All the 'books in running brooks, and sermons in stones' preach with unmistakable accent the gospel of continuous, incessant work. Light bestows upon us the power of sight. Light gives a mainspring to all beings. Let us see what light is thrown on the question by *light* itself. I will take for illustration the ordinary light—the lamp. The underlying secret of a lamp's lustre and splendour is that it spares not its wick and oil. The wick and oil or the little self is being constantly consumed, and glory is the natural consequence. There it is, the lamp says, spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies, waste your time in sensual pleasures and luxury, there is no hope for you. Inactivity, in other words, would bring to you death, and activity above all is life. Look at the stagnant pond and the running stream. The crystal water of the rushing river is ever fresh, clear, drinkable, and attractive. But, on the other hand, see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, the constant motion of a river. There is no hope for a man who would waste his wick and oil in preserving it from consumption. Follow the policy of a river, ever progressing, ever assimilating, ever adapting itself to the environment and ever performing work. Work.

ever performing work, is the first principle of success.

From good to better
Daily self-surpassed.

If you work on this principle, you will see that 'it is as easy to be great as to be small.'

SELF-FORGETFULNESS

Forget your little self in work and entirely throw yourself into it, you will succeed. If you are thinking, become thought itself, you shall succeed. If you are working, become work itself, and thus alone you shall succeed.

When shall I be free?
When *'I'* shall cease to be!

It cannot be otherwise. *Cannot,* I say; the desire for success must die in your work before achieving success.

CHEERFULNESS

Be not anxious as to the reward of your labours, mind not the future, think not of success and failure. Work for work's sake. Work is its own reward. Without dejection at the past and without anxiety as to the future—Work, Work, Work in the living present. This spirit will keep you cheerful under all circumstances. To a living seed must be attracted, by an inviolable law of affinity, all that it requires of the air, water, earth, etc.—to fructify. So does Nature promise every kind of help to a cheerful, active worker. 'The

way to more light is the faithful use of what we have.'

The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, dogging you. Hence follow not success, make not success your goal; then, and then only, success will seek you.

Self-reliance

Last but not the least, nay, the vital principle, or the very key-note of success is self-reliance, self-dependence. If anybody ask me to give my philosophy in one word, I would say, "Self-reliance", the knowledge of Self. Hear, O man, Know Thyself! True, literally true it is, when you help yourself, God must help you. Heaven is bound to help you. It can be proved, it can be realised that your very Self is God—the Infinite, the Omnipotent. Here is a reality, a truth, waiting to be verified by experiment. Verily, verily, depend upon yourself, and you can achieve anything. Nothing is impossible before you!

You are the greatest worker to the world when you are no worker! . . . .

Have you not observed that sometimes you did not like to labour and yet was splendid work done? Have you not marked that there is something higher which governs your working capacity? How often a man wakes up in the morning and finds himself in a peculiar mood, a mood which is

indescribable, in perfect harmony with Nature; he takes up his pen and from his pen flows magnificent poetry or philosophy. A painter tries to paint a beautiful picture, but he cannot despite all his struggles. He rises one morning and finds himself inspired, as it were, and then he draws beautiful works of art. Is it not so?

Thus we see that there is something higher which puts all your working powers at their best. If you avail yourself of that higher mood, you can always keep yourself at your best and the work through your hands will be perfect, most beautiful. That higher mood, Vedanta lays before you; it is nothing else but being in perfect harmony with the universe, being in truth with the divinity, practically living in the true Atman or God within you, and being raised above the little ego or selfish desires. Thus can work become wonderful by availing yourselves of the secret of all light or power within you. . . .

Vedanta wants you to be at rest in your inner self. Let the inner Self be at rest and the body be continually at work; the body subject to the laws of dynamics, being in action; and the inner Self always at static rest. It is our selfish restlessness that spoils all our work. . . .

Thus you see that the more your work becomes impersonal and the more you rise above "I am doing", the more you renounce the proprietary, copyrighting spirit, and the more you leave behind the accumulating, favour-currying spirit, the more you deny your unreal apparent self, the better your work will be.

The most vital principle of success is love, harmony with the universe, adaptation to circumstances. Love means practically realising your oneness and identity with your neighbours, with all those who come into contact with you. If you are a shopkeeper, unless you realise the interests of your customers to be one with your own, you will make no progress, your work will suffer. If the hand wants to be selfish and assert itself, as different from the other members of the body, and begin to argue this way—"Look here, I am the right hand, I do all sorts of labour; why should the whole body partake of what is earned by my sweating drudgery: should the food earned by my toil be given to the stomach and thence to all other organs? No, one: I will have everything to myself!" Then, in order to carry into effect this selfish idea, there is no other way for the hand but to take that food and inoculate or inject it into the skin. Will that be beneficial to the hand? Will the hand succeed that way? Impossible! Never! Oh, yes; one way the hand can become very fat, can exclusively prosper to the envy of all other members of the body; the hand can take a wasp, bee, or snake, and make itself strong. Thus the hand will become very fat, very big! Thus and thus alone can the selfishness of the hand be gratified, thus can the selfish philosophy of the hand be carried out. But how undesirable is that! We do not wish that kind of gratification or that kind of success. That is disease.

Similarly, remember that all the world is one body. Your body is simply like the hand, one or-

gan, simply like the finger or nail. In order that you may succeed, you should not look upon yourself as separate and distinct from the Self of the whole world. In order that the hand may prosper, it must realise that its interests are identical with those of the whole. In other words, the hand must feel and realise that it is not confined within the small area beyond the wrist, but must practically feel itself as identical and one with the Self of the whole system. Feeding the Self of the whole is feeding the self of the hand. Unless you realise this fact and live this truth, that I and God are one with the universe, that I and God are one, you cannot succeed. Deprived of ease, afflicted by *dis-ease* you are when you stagnate in the slough of separation and division. You are perfect and *whole* when you realise yourself to be the *Whole* and All. By feeling this oneness you practically live Vedanta. Infringe upon this divine and sublime truth, break this sacred law in practice, and you are bound to suffer for your sacrilege, like the silly, selfish hand.

Coleridge, in his *Ancient Mariner,* very beautifully brings out this truth. So does Byron in his *Prisoner of Chillon.* It is proved in these poems that whenever a man falls out of harmony with Nature he suffers; the very moment you realise your unity with fellow-beings, all prosperity is yours.

> 'He prayeth best who loveth best,
>
> Both man and bird and beast.
>
> He prayeth well who loveth well,
>
> All things both great and small.'

USES OF MATHEMATICS

The vernacular word for Mathematics is "*Riyazi*" and this very name signifies "pertaining to *Riyazat*" or *discipline*. The study of Mathematics involves a mental exercise best fitted for strengthening the faculties.

The advantages of physical exercise are not apparent to an ordinary Indian boy; and physical exercise is not so pleasant to him as eatables; being ignorant of the fact that in proportion as he takes more physical exercise, he will enjoy and digest the eatables better. Similarly the advantages of mental exercise involved in the study of Mathematics are not apparent to an ordinary Indian student, and so he reads Mathematics with great reluctance, not knowing that in proportion as he studies more of Mathematics, he will relish and master other subjects better. . . . .

There are men who are already physically strong, yet physical exercise will make them still stronger. Similarly there are men already intellectually very strong, yet a study of Mathematics will most certainly add to their intellectual powers.

The study of Mathematics strengthens both the intellect and memory and tends to impart to us an assimilative memory rather than a sensuous one, in as much as it teaches us to remember things by the aid of the intellect or thinking faculties; and discourages us from memorising a demonstration and the like by endless repetition. It gives us a memory which brought immense wealth to Pro-

fessor Loisette. The nature of the study admits of no such thing as cramming. We cannot cram Mathematics. Whatever we learn of it must be got up intelligently.

It is true that Mathematics at first appears to be a very dry subject and most distasteful; but for that very reason we ought to study it with zest and zeal. In so doing, we shall be stronger in will power. "Perhaps", says Huxley, "the most valuable result of all education is the ability to apply yourself to the thing you have to do when it ought to be done, *whether you like it or not*. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

The abstract nature of the subject compels a student to concentrate his attention. Mathematics is the best remedy for mind wandering. Bacon says: "If a man's wits wander, let him study mathematics; for in demonstration, if his wits be called away, he must begin again." Now, if on no other account, on account of this grand virtue, which it inculcates, viz. concentration of attention, we ought to value Mathematics. No one who is stricken with absent-mindedness can make his mark in any department of human activity. . . . .

Not only does the study of Mathematics thus habituate us to steadfastness and perseverance, but it engenders in us a strong inclination to work. It tends to make us bitter opponents to inaction; it stores in us immense energy. The student of Mathematics, being compelled to work very hard and long, goes on working hard even after his impress-

ed force is withdrawn, being then impelled by the energy accumulated in him, just as a railway train continues travelling for a long time even after the steam is shut off. But alas! for the rash youths who no sooner are free from the great motive power—Mathematics or some other branch of learning—and enter life, than they come to a dead stop on account of the brake of sensual indulgence; or at least get their motion considerably retarded by that brake.

Mathematics, startling as it may sound, aids Religion in a most remarkable manner and strengthens the foundation of moral character. Every now and then it puts us in a most humiliating mood, it makes us realise our own incapability, it brings us repeatedly face to face with something which we think we cannot surmount. It makes us humble and meek. It tends to do away with our vanity and self-conceit. It breaks us down and consequently exercises the will of God in us. . . .

"True Science", says Huxley, (including Mathematics—undoubtedly), "and true Religion are twin sisters, and the separation of either from the other is sure to prove the death of both." Science prospers exactly in proportion as it is religious, and Religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect—by an eminently religious tone of mind. Truth has yielded rather to their *patience*, their *love*, their *single-heartedness*, and their *self-denial*, than to their logical acumen.

Don't shun *Pure Mathematics* on the ground of its *purely* speculative character. "That sound judgment which gives men well to know what is best for them," says Prof. D. Morgan, "as well as that faculty of *invention* which leads to development of resources and to the increase of wealth and comfort, are both materially advanced, perhaps cannot be rapidly advanced, without a great taste for *pure speculation* among the general mass of the people, down to the lowest of those who can read and write." . . . .

Mathematics is knowledge and, consequently, it is power. It is a *weapon,* though a very heavy one. If we cannot wield that weapon, the fault is all our own; because we *could* wield it if we *would*, by dint of patience and perseverance; and once wielded, that weapon is something awful in our hands. Knowledge of Mathematics is like an estate which should be watered and cultivated laboriously before it yields abundant crops. Many men have reaped rich harvests out of this apparently barren land. . . . .

Even if the study of Mathematics bears no fruit at all, do not regard your labour spent on it as wasted. Nothing is wasted or lost in Nature;. . . and so I maintain that labour is indestructible and cannot be lost. . . the sun dries up tanks, pools and lakes, and we think the water is lost; but before autumn is ushered in, the same water comes down again in the form of rains. Similarly kinetic energy is converted into potential energy; but it is never lost, although it may so appear to us. Just in the same way, rest assured labour is never lost; it is sometimes changed into experience; at other

times it becomes, as it were, stored up for future use; but it is never lost.

The labour of Columbus, although it did not bring forth the desired result, was far from lost... Similarly, attempts at finding the Philosopher's Stone led to the discovery of the Science of Chemistry. Again attempts at unreal Astrology led to real Astronomy. So, the bootless endeavours of geometricians at the duplication of the cube, the trisection of an angle, and the squaring of a circle, were the cause of Conic Sections being discovered. The vain struggle and efforts to construct a perpetual motion machine, advanced most considerably the Science of Dynamics. The celebrated John Hunter occupied a great deal of his time in studying most carefully the growth of a deer's horn (a sheer waste of time and energy in the opinion of most of us); but this apparently useless knowledge well applied in the case of a dying patient was one of the causes which rendered his name immortal. His labour was not lost; and so will not your labour be lost which you devote to the study of Mathematics, but will reproduce itself in other forms of fruitful energy.

It is rather sacrilegious to think of lost labour in connection with a subject of which, in the words of no less an authority than Helmholtz, we may say—"Of all branches of human knowledge, there is none which, like it, has sprung as a completely armed Minerva from the head of Jupiter; none before whose death-dealing Aegis doubt and inconsistency have so little dared to raise their eyes!"

The vibrations of a lamp suspended from the ceiling taught Galileo how to construct the first

pendulum clock; a falling apple gave Newton a lesson on the mysteries of the solar system; a boiling kettle instructed George Stephenson how to make the steam-engine; a Frog's leg twitching when placed in contact with different metals directed Galvani to come to the important results wherein lay the germ of the Electric-Telegraph. If apparently insignificant objects could teach such important lessons, will not Mathematics (which means *Knowledge* and *Science* itself) be able to teach you a great deal?

We are reaping abundantly the fruits of the labours of others. We travel by rail, the most desirable kind of conveyance; we get our errands run by electricity harnessed for our sake. We live in comfortable houses, wear the clothes cut and sewn to suit our convenience; get our food cooked and prepared in such a way as to keep us in good health; and many other things we enjoy which have been thought out and worked out for us by others. Let us not forget that we also ought to do something for others in return. Let us try to leave the world better than we found it. Let us try to leave some foot-prints on the sands of time. Let us try to dive deep into the Ocean of Science and Mathematics and bring out, if possible, some pearls which may adorn the world.

Then work, work, work with all your heart, with all your might, remembering that work is worship... Genuine work will be found to be its own reward. Work is the normal state of man.

DISCIPLINES OF MATHEMATICS

There is no royal road to Mathematics. Mathematicians like poets cannot be made, but they are born. Still, I have a firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematician from a cold unsociable stranger, with knit brows and frowning countenance, into a warm-hearted, cheerful and loving friend.

1. (a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise you will find it a very dry and rather repulsive study and most uninteresting.

(b) In days of hard Mathematical work, you ought to take light simple food that you can digest very early; and be temperate. Don't take *ghee in excess*. High thinking and plain living should go side by side.

2. (a) Don't attack Mathematical problems or hard pieces of book-work when you are sleepy, or when about to go to bed. You will in that state find them quite invincible and impregnable. Not only will they offer *passive resistance,* but will then lay you flat down on your bed. Plainly speaking, you will, in two or three minutes after taking a difficult problem in hand, fall fast asleep. But you may with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conversant with, or work easy sums

and simple riders that require very little mental exertion.

(b) In order to excel in Mathematics you should give to sleep what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate health, he was permitted to lie in bed till late in the mornings; this was a custom which he always followed; and when he visited Pascal, in 1647, he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

3. (a) If, however, circumstances oblige you to study difficult portions of Mathematics, or solve hard problems, just after taking meals, or just before going to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise your efficiency of labour will be very small, and laziness will get the upper hand of you.

(b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students. Irregular students waste the greater part of their time in idleness, but overwork themselves just before the examination, taking no exercise and setting at nought the rules of health. Thus they succeed very easily in breaking their health, though not in passing the examination. Then is imputed to labour what is brought about in reality by laziness; the charge is laid at the door of hard work,

whereas it was indolence that impaired their health.

Remember it is not labour that kills a student, but it is laziness or neglect of exercise that does so. *Workers are sadly wanted in India, but not lazy workers.*

REST AND RELAXATION

The multifold demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If these outside circumstances be allowed to keep you always on the rack, you are digging an early grave for yourself. How to avoid it?

Rama does not recommend the shirking of work, or the giving up of daily pursuits; but recommends to cultivate a habit which will keep you ever in rest, *in spite of strenuous, onerous and trying tasks. This advice is no other than Vedantic renunciation.*

You have to keep yourself all the time upon the rock of renunciation; and taking your stand firmly upon the vantage ground, giving yourself up entirely to any work that presents itself, you will not be tired, you will be equal to any duty.

To explain further. While at work, between whiles, devote spare intervals of a moment or so to the thought that there is but one Reality, God, —thyself; and that as to the body, etc. You are simply a witness, you have nothing to do with the consequences or the result. Thus contemplating, you may close your eyes, relax your muscles, and lay the body perfectly at ease, unburdening yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system.

The digestive process, the circulation of the blood, the growth of the hair, etc. depend ultimately upon the nervous action. If your thought is distributed and you are hurried and worried by all sorts of ideas, that means too much burden upon the nerves. This action of the nerves, in the shape of strenuous thought-exertion, may be a gain on one side, but it is a decided loss on the other. Through restless thought and worry, the vital functions of the body suffer. If you want to keep up your vitality, to preserve your health, the weight of life to be borne easily by the horse of the nervous system, you ought to make the burden of egoistic thoughts lighter. Let not anxious thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

The entire object of true education is to make people, not merely do the right things, but enjoy the right things—not merely industrious, but to love industry. . . .

Your highest duty in the world, laid upon your shoulders by God—your religious duty—is to keep yourself joyful. Your social duty, the demand of your neighbours, is to keep yourself well pleased, peaceful; the duty having the greatest claim on you from domestic relations, is to keep yourself cheerful; and your duty to yourself demands of you, again, to keep yourself happy in all states.

Be true to yourself, and never mind anything else in the world. All other things are bound to bow down to you; yet what does it matter to you, whe-

ther they bow down or not, you are happy by yourself. To be dejected and gloomy, is a religious, social, political and domestic crime; and this is the only crime you can commit, this is the only crime which is at the root of all other crimes, falls and sins. Be full of serenity and dispassionate tranquillity, and you will find that all your surroundings and environments will of course, and of force, adjust themselves right.... You are a most heinous criminal to yourself if you violate this most sacred law of Cheerfulness and Peace. ... Like comes to the like: have the joy of God in you—right now—and the joy of success must gravitate towards you. That is the law...

Though thought should gird you about, you need not be tied to it; as a man takes off his coat when hot, a skilful workman lays down his tools when done with. While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine with giant power and perfect economy—no wear and tear of friction or dislocation of parts, owing to the working of different forces at the same time.

Then, when the work is finished, and there is no more occasion for the use of the machine, it must stop equally absolutely—stop entirely—no worrying as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed—and the man must retire into the reign of the consciousness where his true Self dwells.

THE PROBLEM OF INDIA

Union, union. Everybody feels the need of union. Myriads of forces are neutralising each other. No *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes, each trying to row the boat in the pet direction of its own sweet whim. No regular steering! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, sing on and move on. The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its singular absence in India so long?

The main causes are:

(a) Poverty of Practical Wisdom; and

(b) Plenty of Population.

Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar.....He left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry and Astronomy, he talks with great respect and reverence, he eulogises the amount of learning in some of the Pandits he met. *But the state of the masses and the condition of the women* he describes as *worse than deplorable.* .... Later on, Babur complains of the natives of India as sadly

lacking in ingenuity, originality, and skill in everything, knowing practically nothing of industrial arts or fine arts, having no architecture, gardens, canals, and even gun-powder. He denounces them as incapable of associating freely with each other.

Allowing for what is called the *personal equation* in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. *It was the Poverty of Practical Wisdom which brought about the downfall of India.*

To refute *theoretically* what these foreigners say is as easy for Rama as for anybody else; but, dear me! It is but plain facts and solid truths which they have faithfully committed to writing. How could I say "No" to the self-evident evidence? Lack of *practical wisdom,* hinted at above, comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on Caste and Creed lines, aversion to foreign travelling, child marriage, and the general darkness (intellectual and physical) enforced on women. This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us!" To break off from the moorings of Custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers, and of the workers on the society—thus breeding ill-feelings, misunderstandings and *disunion.* To escape this *disunion,* should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone, Oh! if it were only possible! *A drowning society cannot let you alone*! You must

sink with her if she sinks, and rise with her if she rises. *It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.*

Long has this *un-Vedantic* thought been cherished in India, entailing pitiable dismemberment of the community. Promising Youths! India's future is your future, and you are responsible for it.* Cowards are governed by the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be who he may. The B.A. or M.A. degrees you receive from the University; but between being a Coward and Hero you have to choose yourselves. Say, which position is your choice: that of an abject slave, or the prince of life? Strong and pure life is the lever of History. Newton's Second Law of Motion characterises force as affecting a *change* in the motion of the body on which it acts.

For centuries and centuries, unnatural antipathies, and worse still, apathies, have been running uniformly on the tracks of Custom and Superstition in our land. It is for you, youths of culture and character, to be the living force to change the wasteful momentums now no longer required. Overcome the old inertia, turn the direction of motion where needed, add to the acceleration where necessary, and alter the moving mass where advisable. Work on, work on. Mould and adapt the Past to the Present in the race of the Future.

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* This was addressed to the Y.M.I.A. of Lahore.

We cannot do without our inheritance from our forefathers; the society which renounces it must be destroyed from without. Still less can we do with too much of it; the society in which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion, in society? Do you think so? Stand firm, even if alone, recant not. This is manliness. The current is with you; the tide is on your side. Let them claim the past; all the future is yours—if only you do not swerve from the path of Truth.

As for the Nation, will that kind of union save her which is not for righteousness? Can you unite the people by keeping them in the dark? Could national harmony be secured by sworn slavery to error and superstition? Suppose all the sailors work in a common direction, but if that direction be negative, not with the Evolutionary course, not Truthward, would that be desirable? Such a boat is bound to be shattered to pieces on a rock, and perhaps the sooner the better. Meeting is possible in Heaven alone. Union in purity and Truth alone is practicable. Aspirers after national unity! You have first to free the nation of numerous errors. If for the cause of humanity, truth and progress, now the masses are being molested, and now the workers are being persecuted; that shows the country is spiritually alive, and the up and down breathing is properly going on.

The ideal conduct knows no pain; it is all peace, shedding love and light all around. But how can *painless peace* and *awakening light,* both of them live and move together in a community where the approach of light is as yet felt to be a

torment? So, if by the very nature of the case, you cannot carry on an ideal conduct, let it be real at least. That is what is needed and wanted most. *A country is strengthened not by great men with small views, but small men with great views.*

Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. *We hope for a living peace, not a dead one!* To keep your light beneath the bushel when people are stumbling in the dark, is worse than if you had no light. He is a criminal forsaking his post who holds the helpful word that is in him silent at such times. . . .

The vital energy which is being recklessly wasted in degrading deeds and no-deeds! Utilise it in endeavouring to elevate the women, to educate the masses, to uplift yourselves, and to raise the nation. The easiest and most direct way to accomplish that would be to improve the condition of the Indian Press. . . . Let the Young-Men's Indian Association start an organ in easy, plain and simple Hindi, rather Punjabi, in Hindi characters, avoiding Persian and Sanskrit words, as far as possible, steering clear of perverse taste of using a style in which you are least at home. Be natural, *write as you think, imitate no one.* College students might contribute small articles. To try your hand now and then at expressing in your mother-tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will think that it benefits the readers more than you. For this work let no details trouble or tire you. The first number should begin with the Hindi Alphabet and easy combination of letters into familiar

words, and let the blessed College students, the pioneers of light and learning in the land, undertake the happy Duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write.

Wait not for Public School systems. This sacred trust falls on *your* shoulders. If India is to live, the work of female education must widely propagate. Then why may it not begin at your hands? See to it that no woman or poor man is left unlettered in the Province. Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the sweeper-woman in your neighbourhood? Then fie on your manners and morals! Approach the poor and ignorant folk with motherlike sympathy and a love to educate them. What an angelic work! In the organ of the Y.M.I.A. gradually let lessons in Elementary Physics, Physiology, Astronomy, History, Political Economy, Psychology, etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical.

Rama recommends Hindi characters for the paper, for *Hindi bids fair to become ere long the national language of India.*

To educate women and the poor is a paramount Duty before you, a Duty being well discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, viz. to acquire agricultural arts and industries in more advanced countries, and spread broadcast that useful knowledge in India. . . .

The spirit of all successful movement is living faith and flaming *Jnanam*. Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success unconsciously to the active spirit of religion in them. In some instances, they lived more religion than the Professors of Religion. Here is, say, the Rubber Factory giving employment to thousands and thousands of workless hands, opening the national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship companies, railway employees, post offices, etc., etc.

Yet how could the whole affair be, if but *one chemical-equation, one inner reaction,* did not lend grandeur? So can none of your personal, domestic, social or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart-conversion, the mental *Reformation,* the spiritual equation, or in your very soul, a God-revolution. "Faith is great," says Carlyle, life giving. The History of a nation becomes fruitful, soul-elevating, great, as it believes. These Arabs, the man Muhammad, and that one century, is it not as if a spark had fallen—one spark, on a world of what seemed black unnoticeable sand? But lo, the sand proves explosive powder, blazes Heaven-high, 'from Delhi to Granada! Allah-ho Akbar! There is nothing great but God.'

"Whatever is truly great, springs up from the inarticulate deeps within. Whoever lives not wholly in the Divine Idea, or living partially in it, struggles

not as for the One God, to live wholly in it, he is, let him live wherever else he likes, in whatever pomp or prosperity he chooses, a non-entity, not alive, dead."

I want *Active co-operation* from every child of India to spread the dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realise his unity with God, the All, except when unity with the *Whole Nation* throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every man. Almost every town, stream, tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worthwhile to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? *Let us put our hearts together, the heads and hands will naturally unite.*

Let every man have equal liberty to find his own level. Head as high as you please, but the feet should be always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing. .... When I sing the dignity of Shudra labour, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India, and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* and make it glorious that way. How could the gardens grow if

we threw away the dirty manure and not used it? *Tamas* is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of the *Rajas* fire, and *Sattva* light, in a country which movement can evolve; a view in remarkable harmony with the conclusions of modern phrenology; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for service are more abundant. The work for us is more unique, more poetic and dynamic. It is said that those who sleep well, wake well. India has had a long sleep; her wakefulness is going to be most remarkable for that. All that we have to arouse among the Indian people is: a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and *aristocracy of labour*.

Oh! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect! Let us try to find out the points of contact and emphasise those between us. There are people whom the Arya Samaj can reach and Sanatana Dharma cannot; there are others to

whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolise sympathisers? *My right is only to serve, to serve them all, to serve those who love and those who hate* (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker who had only the right leg to hop along with. *True Education means learning to look at things through the eyes of God.*

'One drop of water is in the sacred Jamna,
Another is foul in the ditch by the roadside;
But when they fall into the Ganga,
Both alike become holy.'

—*Surdas.*

Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the Nation is serving the Cosmic Powers, Devas or gods. This kind of sacrifice or *Yajna* is to be offered to the deity, India. It is to this kind of *Yajna*

that the following verse of the *Gita* applies in these days:

> 'The righteous, who eat *only the remains* of *the sacrifice,* are freed from all sins; but the impious, who dress food for their own sake, they verily eat sin.'

To realise God, have the *Sannyasa Spirit,* i.e. entire renunciation of self-interest, making the little self absolutely at one with the Great Self of Mother India. To realise God or Bliss, have the *Brahman Spirit,* dedicating your intellect to thoughts for the advancement of the Nation. To realise Bliss, you have to possess the *Kshatriya Spirit,* readiness to lay down your life for the Country at every second. To realise God, you must have the true *Vaishya Spirit,* holding your property only in trust for the Nation. But to realise Bliss and Rama in that world or this, and to give a living, concrete, objective reality to your abstract subjective Dharma, you have to work this *Sannyasa Spirit, Brahman-Kshatriya* and *Vaishya* heroism *through your hands and feet in manual labour, once relegated to the holy Shudras.* The *Sannyasa Spirit* must be wedded to the *Pariah hands!* This is the only way today. Wake up, wake up!

Even the foreign countries, through their practice, teach to-day this Dharma to our India—the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (Domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic, and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Govind Singh).

People hanker after power. What an infinite power can you not find at your command when your self stands in unity with the Self of the whole Nation?

In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam:

> "If the Sun stand on my right hand, and the Moon on my left, ordering me to turn back, I would not obey!"

PRESENT NEEDS OF INDIA

To place people above wavering oscillation, to make them realise their natural dignity, unity and fellowship with all they see, *to secure abiding national integration by procuring natural, helpful differentiation, is the object of Dynamic Vedanta,* as understood by Rama. Where is not this Vedanta needed? But *India needs it the most and worst of all.*

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution.*

Rough Outline: *Leaving out the details*:

This institution will at first embrace chiefly study of comparative *Religion and Philosophy*. The candidates will be helped to make the ancient and modern contending systems of Religion and Philosophy a subject of study most dispassionately, soberly, in the spirit of an unbiased, serene judge (or calm *Sakshi*). Each student shall have to study by himself (of course aided by the Professor when necessary) the religious or philosophical works just suited to his capacity, and shall have in the evening, before the common assembly, to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be every night a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt

upon by the different members of the institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all, trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of mental work and impart true culture.

2. After giving the newly arrived students a taste of this Co-operative method of Education through religion and philosophy—for which the demand is more direct in India—different branches of Science: Botany, Zoology, Electricity, Geology, Chemistry, Astronomy, etc. will be introduced in the scheme of study. A library, laboratory, observatory and the like, must certainly develop along with the introduction of different Science courses.

The attempt to popularise Science by the Institution aims at abolishing some of the glaring religious misunderstandings, and to employ the energies of the people in a more rational and useful direction. Moreover, the learning of Science in this Institution is to be in the most religious spirit. Science, art, and other works (apparently secular) are to be pursued here to learn the *application* of Vedantic spirit to business or for the acquisition of practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the Church, and a physical fact not less sacred than a moral principle. To trace the homologics in different species in

Nature was to him "to think again the thoughts of God."

3. The functions of the Institution will be extended in due time to a third department, that of Industrial Arts, as to the sad want of which in India nothing need be said now.

Some of the greatest Universities in America and Europe (Yale, Harvard, Standford, Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate themselves, and do not see their own needs.

In the *Life Institution,* proposed by Rama, the heretical as well as the orthodox writings will be welcomed with scientific equanimity. The watch-word of the Institute (*Math*) is to be: "Truth, the whole Truth, and nothing but the Truth."

THE FUTURE OF INDIA

Life evolves on the principles of *heredity* and *adaptation*. The law of heredity reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animals and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can, through adaptation and education, bring the whole world under its sway.

My beloved Hindus! By aversion to change or adaptation, laying too much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man.

You live in Time as well as Space. You are descended from the ancient Rishis of India; but you live not in their age now, do you? Steam-engine, steam-ship, telegraph, etc. are at your door; you can no longer shut yourselves off from the present world, your struggle is with the twentieth Century scientists, artists and workmen of Europe and America; you cannot escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environment of this age. If you are not willing and ready to assimilate the New Light which is also the old, old light of your own land,

go and live in *Pitriloka* with your forefathers! Why tarry here! Good-bye!

Rama does not mean that you should be denationalised. A plant assimilates the outside air, water, manure and earth; but does it by that turn into the air, water or earth? No. Similarly should you, by absorbing and digesting the outside materials, develop and flourish with the original life of *Shruti* still beating in your breast and bosom.

The object of education should be to enable us to utilise the resources of the country. *Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied,* and *the nation more united.* The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient scriptures, the study of subjects which we never have to use in life, is not education. The taking of knowledge which we cannot carry out in practice, is spiritual constipation or mental dyspepsia!

It is a matter of satisfaction that, in spite of all surface discouragements and bitter but lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation; the social laws of past ages are becoming less stringent, and the caste system is resuming its more natural proportions, instead of being scared by Western Science, the Hindus to-day welcome her as the greatest ally to their own *Brahma Vidya* (*Shruti*).

The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Some were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, in as much as it is changing the feelings and tastes of the house-holders, is affecting the Sadhus also. There are springing up Sadhus, who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their bodies and minds humble manure for the tree, if nothing more.

The sense of the dignity of Labour, the religion of unselfish activity, so long orally repeated by millions of the *Gita* students, is at last being more or less realised in practice in the land of Krishna.

'And live in action! Labour!
Make thine acts thy piety!
Casting all self aside!
Counting gain and merit;
Equable in good or evil;
Equability is Yoga, piety!'

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is deeply acquainted with the external and internal, ancient and modern,

situations of India, can see without difficulty that the future religion of educated India must be —

Practical Vedanta or Renunciation—through Love—in Action.

True action is inseparable from true love and true wisdom. The religion of *Shruti* (Practical Vedanta) makes every act, feeling, and thought of our life a *Yajna,* an offering to *Devas.*

Deva in the Vedantic language means the power-giving life and light to the different faculties; and the *deva* or *devata* of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense, taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*). The *devata* of *chakshu* (or sight) is the sight of all beings, called *Aditya,* and only symbolised by the material Sun or the World's eye. The *devata* of hands is the power in all hands, and is named *Indra.* The *devata* of feet is the power in all feet, styled *Vishnu*—and so on.

Thus true *Yajna,* or sacrifice to the *devas,* means offering or dedicating one's own *individual* faculties and senses to the corresponding *cosmic* powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realising the presence of God in all eyes, honouring and respecting all eyes, offending no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up, the All-Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to

all the intellects in the land, or thinking for the good of the land, as if myself were none else than my countrymen, merging my interests in the interests of the people and exulting in their joy.

In short, *Yajna* implies realising in active practice my neighbour to be my own self, feeling myself as one or identical with all, losing my little self to become the Self of all. This is crucifixion of the selfishness, and this resurrection of the All Self. One aspect of it is usually styled *Bhakti* and the other is called *Jnana*.

O ALL (*OM*!)

Take my life and let it be
Humbly offered, All, to thee.
Take my hands and let them be
Working, serving Thee, yea! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realises the blissful significance of *Tat-tvam-asi* (That Thou Art).

Do you wish to be a Patriot? Tune yourself in love with your country and the people, feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interests of the land. Abnegating the little ego and

having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel 'I am India!—the whole of India!.... When I walk, it is India walking. When I breathe, it is India breathing. When I speak, it is India speaking.....' This is the highest realisation of patriotism, and this is Practical Vedanta.

INDIA AND AMERICA

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus: They are not drinking of those springs. .... Most of the Pandits read Vedanta like a supposed student of Chemistry who does not perform a single experiment. Most of the Sannyasis themselves are no more than *dasas* or slaves of Caste, instead of being real *Swamis* or Masters. No doubt, Professors of Vedanta you will find plentiful in India; but most of them are like a University Professor of Hydrodynamics who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford.

You, people of America, ... are like the practical boatman who does not pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does.

Thus, O Americans! can you serve the cause of India, and consequently of the whole world, by combining your practical energies with the spiritual vigour of Vedanta, and carrying this complete culture to India. As it is today, the Swamis and Pandits of India are singing lullabys to prolong the lethargic sleep of their race!

It is suggested that the starting of Industrial Colleges and Institutions will mend matters. Will it? No. Such institutions may bring about a temporary relief to some extent, but the real difficulty,

the chief trouble and great pain cannot be removed by mere Industrial Colleges in India. At present, what do the labourers in India get for their work? Take a potter, for instance; he makes twenty pots, plates; he labours over them for a long time and he gets one cent for 20 pots! One Cent for 20 Pots!! Some other workers get about 5 cents for their long day's labour. . . . In America, what does your common labourer get? Two dollars for one day! Now, how is it that Indians are so poorly paid? They clothe very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it? Because there is very little capital in the country. Don't you see? The capital is being drained away?

If we start Industrial Colleges in India, like the Carlisle Institute for American Indians and Tasgega Institute for Negroes in this country, that will do some good undoubtedly; it will teach the people to labour and work; but to whose glory, to whose advancement, for whose benefit, shall we take up this labour? Please tell. To glorify, principally, the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists; the capitalists from Europe and America make a cat's-paw of them. In spite of Industrial Colleges and training, what will Indians get? Will the people be benefited? They will be suffering all the same; their starvation and their famines cannot be cured by that. The lasting remedy is not to come from Industrial Colleges. Then what do we need? We need a great many things; but, at present, the most immediate need is to educate the

higher castes as well as the lower castes, train them, train them, instill and drill into them *the spirit of freedom,* and fill them with *the spirit of unselfish power of Truth*. That is the need. This perfect culture will embrace technical education also; *but industries alone will not do.* Industries are a secondary matter; something higher is more urgently wanted....

In no University, in no College, is taught any useful language except English. The people are taught English, because they have to work under the English Officers; ... they want the people to learn their language in order to serve them. Mathematics is taught, and the standard of Mathematics in these Universities is much higher than in America. They are taught Metaphysics, speculative philosophy, and other abstract sciences; but even in the so-called Arts Colleges, *no practical science or useful art is taught*. Applied Chemistry is not taught, weaving and mining are not taught in the Universites. Painting, Pottery, mechanical engineering are not taught. Even those useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses; nobody can keep a big knife even in his house; a man who keeps a big knife is put into jail; no armoury, no discipline is allowed.

From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammedans who can spare money to pay the exorbitant tuition fees of Indian Colleges....

If you feel for India, and take up the matter in right earnest, everything can be accomplished.

'Where there is a will, there is a way'. . . Are you willing to do anything for India to advance the good of humanity? Will you love India with all your heart? . . . . Three hundred millions of people form a large proportion of the entire population of the world. We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Then by utilising Indian energies, will not the world be enriched? To enrich the world, to help your fellowmen, to help yourselves, feel for India, and try to bring them on the same level with you. That is to be effected. How can this be done?

Rama has two suggestions to make. One thing, of course, is to send Americans to India—right earnest Americans, Americans—the martyrs of Truth—to India. Do not send to us the refuse of America. Do not hoist on Indian people who cannot get a job in America. Send to India the cream of society, the cream of America; that is what is needed . . . Needed are men who will go and work among the people, who will starve themselves and help these poor men . . . Rama expects to get a good lot of people, a happy band of men who will take up this work. Rama wants not missionaries of the type who go to India, live in rich

bungalows and lord it over the people, who keep lolling in carriages and rolling in worldly honour and plenty. These people cannot effect the salvation of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor, and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half-cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures.... Personal experience shows that if we try to raise another man, the other man may or may not be elevated; but we are surely uplifted. Action and reaction are equal and opposite? It is a fallacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Rama's lectures; but Rama has been benefited by them; and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Unselfish work lays God under debt and God is bound to pay back with interest....

The most important duty which it is worthwhile to impress on the attention of those who visit India is to induce in the Indians an adventurous spirit. The poor fellows live not in the broad universe, they live in poor little private worlds of their own creation ... Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage enough to put ortho-

doxy out of countenance, and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad, and usually return to India as full-fledged barristers or lawyers and, directly or indirectly, encourage litigation and spend the money tortured out of poor peasants, their clients, in buying brittle glass-ware, cutlery, tapestry, or pictures of English make, in addition to some ruinous English spirits and drinks. What a terrible unproductive consumption of the capital robbed from poor, starving, labourers whose irritability and litigancy grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money and their brains full of knowledge....

What is education? *The goal of Education is freedom and nothing else.* If education does not bring me freedom and independence (*Moksha*), fie upon it! Away with it. I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education, or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

There is a more immediate way .... Call some graduates of Indian Universities to come over to

America, to receive education in your industrial, mechanical and other useful concerns, in your armouries, etc.... This is the most direct way of helping India (to elevate herself). Those Indians who receive education in America could return to India and start Industrial Universities. They know the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as Professors than Americans can. ... In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians. ...

Let the Indian Graduates trained in America return as *Missionaries of Work and Freedom* in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be helped to spread practical Vedanta in their own country.

America is educating Chinamen, Japanese, Red Indians and Negroes. America is sparing no pains even to prevent cruelty to animals. O Americans! Here are the Hindus, your own flesh and blood—Aryans, most grateful, affectionate, faithful—neglect them not.

ONE HUMANITY

What care I for Caste or Creed?
It is the Deed, it is the Deed.

What for Class, or what for Clan?
It is the Man, it is the Man.

What care I for Robe or Stole?
It is the Soul, it is the Soul.

What for Crown, or What for Crest?
It is the heart within the breast.

It is the Faith, it is the Hope—
It is the struggle up the slope;

It is the brain and eye to see—
One God and One Humanity!



SWAMI RAMA TIRTHA
(1873 to 1906 A.D.)

Tirtha Rama was a precocious youth born in a poor family in the Punjab. At School and College, he exhibited a mastery of Mathematics to a degree far above his age. Overcoming the pecuniary obstacles to his graduation by accepting an assignment as a teacher while he was still an undergraduate, he soon won academic distinctions without much effort.

Mathematics led the young man to Metaphysics and, before long, he mastered the Vedantic lore. Saturated with that wisdom, he determined to break the bonds of worldly life and entered the Order of Sanyasins assuming the name of Rama Tirtha. His razor-sharp intellect and wonderful powers of exposition drew an increasing number of disciples to whom he taught the principles of Hindu religion and philosophy in the setting of modern scientific knowledge.

Following the example of Swami Vivekananda, Rama Tirtha travelled to America, Japan and other countries, blazing his trail with a large body of understanding admirers and earnest devotees. Coming back to India, he continued his mission of spiritual enlightenment till the last day of his life.

Like every other sage of recent times, Swami Rama Tirtha also was an intense patriot. Truth and Compassion were the central themes of his teaching. He was one of the great Spirits that bear witness from age to age to the eternal Truths of our ancient religion.